especially amongst the rest, of the D.elian Apollo (whose priest he. declares himself to have been), yet he supposed them all (except only one good God, and another evil soul of the world) to be no self-existent deities, but *Owl ytvvnrol,** generated or created gods only. And the same is to be affirmed of all his Pagan followers, as also of the Manicheans, forasmuch as they, besides their good and evil god (the only unmade, self-existent beings acknowledged by them), worshipped also innumerable other deities.

Hitherto we have not been able to find amongst the Pagans, any who asserted a multitude of unmade, self-existent deities: but, on the contrary, we shall now find one, who took notice of this opinion of TroXXai ap^aJ, many principles, so far forth as to confute it ; and that is Aristotle, who was not occasioned to do that neither, because it was a doctrine then generally received, but only because he had a mind odiously to impute such a thing to the Pythagoreans and Platonists, they making ideas (sometimes called also numbers) in a certain sense, the principles of things. Nevertheless, the opinion itself is well confuted by that philosopher from the pbenome-

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Met_

na, after this manner : *Oi* Sc Xeyovrec rov -1.14.0.10.

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ovaav /ecu rrjv *TOV itavroq* ovcr/av *Troiowiv'* &C. They who say that mathematical number is the first, and suppose one principle of one thing, and another of another, would make the whole world to be like an incoherent and disagreeing poem, where things do not all mutually

486.
rov juat/^ariicov, *Kat OVT&G* act *tom.'iv.* oper.